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entirely aside from the advantage, which he will never enjoy again, of communing with the gods. The business man's day is prosaic, the men he meets are as a rule men of little or no schooling. The business principles he finds are not always in accord with his preconceived ideas of honesty; there isn't much art or poetry in it all; and unless he has something to fall back upon, some background to his life and thought, some such continual source of quiet comfort and pleasure as a classical education will afford him, life will be a very empty thing; while business cares and business successes will become such paramount issues with him that the man will be lost in his pursuits.

Again, a business man who has had a classical education cannot fail to remember with reverence and affection those patient, consecrated men who taught him Latin and Greek, and awoke in him a love for the beautiful. Such men as these, with ideals, he perhaps no longer meets in his daily vocation. With the passing years he may have forgotten the very names of the Classics he read at college, but the memory of those days, of those men, of their enthusiasm in their work, has had its effect on the man himself and he is better for it, and I believe a better business man too, for unconsciously he has acquired something which he values as a precious possession, a something which distinguishes him from his fellows and makes him singularly happy in his work.

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## II. THE STUDY OF THE CLASSICS AS A TRAINING FOR MEN OF AFFAIRS<sup>1</sup>

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My experience in the practice of law and my observation of public affairs have led me to look with regret upon the diminishing interest in our higher institutions of learning in the study of the ancient classics. The modern university spirit seems to tend to the elective system and to study in the scientific and more practical departments of knowledge. I doubt very much whether it is wisest to leave entirely to the immature youth the selection of his course of study. So also it may be better to train and develop the mind in the earlier years than to store it with knowledge, which may well come later. If the university is to maintain its proper place as the seat of higher learning, Greek and Latin should not be relegated to an unimportant position in the curriculum, nor their study discouraged.

<sup>1</sup> Read by President James B. Angell.

History tells us of the unequalled refinement of the Greek race in the days of Pericles. Only a few doubtful and imperfect specimens of the chisel of Phidias and his school remain, and the skill of Apelles' brush is entirely lost to us; but the highest evidence of the art, refinement, and thought of that golden age has come down to us unimpaired in the Greek language, the most perfect achievement of the human race. No better training for the youthful mind can be devised than the study of this language and the mastery of the high and polished thoughts which it has preserved. It matters not if in the resistless hurry of our practical age the Greek which we acquired in our youth passes from our memory; its influence on the mind will never be obliterated.

Lord Brougham, one of the first of English statesmen and scholars of the last century, in his inaugural address as rector of Glasgow University, said:

Be ye assured that the works of the English chisel fall not more short of the wonders of the Acropolis, than the best productions of modern pens fall short of the chaste, finished, nervous, and overwhelming compositions of the Greeks. Be equally sure that, with hardly an exception, the great things of poetry and of eloquence have been done by men who have cultivated the mighty exemplars of Athenian genius with daily and with nightly devotion.

Also that other distinguished English statesman and scholar, than whom no one of his generation was greater master of his own language, Gladstone, wrote:

The modern European civilization from the Middle Ages downward is the compound of two factors—the Christian religion for the soul of man and the Greek discipline for his mind and intellect.

I have been asked to discuss "The Value of the Study of the Ancient Classics as a Training for Men of Affairs." The quotations which I have just made from two of the most prominent men of affairs of the British Empire show the high estimate which they placed upon the study of these classics. Every man at the bar or in public life who was made familiar with the Greek and Latin languages in his early education knows how valuable that study has been to him in his professional career—not on account of the technical knowledge acquired, for that will pass

from his memory unless preserved by constant reference to it—but because of the discipline which the study gave to his youthful mind in its formative state. The mere routine labor of the translation of Greek and Latin authors into one's vernacular, the effort to ascertain their exact meaning and the choice of the words which correctly express that meaning, constitute a mental training which will be invaluable to the future lawyer or public man. True, there is some such training in the acquisition of the modern languages, but not to be compared with the study of the Greek, the most highly refined and perfect of all the languages for the expression of human thought.

I recall my own experience. As a law student and for some time after being admitted to the bar, it was my practice to carry about with me the Latin text of the law maxims extracted from Broom's compilation, in order to memorize them and master the principles therein so concisely and clearly stated. My main object in this exercise was familiarly to acquaint myself with the elementary doctrines of law and government, for practical application in my profession. But the exercise was of inestimable value to me in forming my method of thought and expression. Whatever of conciseness and clearness of style I may possess is to be largely attributed to such study.

Another great value to be derived from a study of these Latin maxims is that they contain the concentrated wisdom of the philosophers, scholars, and publicists of Greece and Rome. We of the English race, in our exaltation of the common law, are apt to forget that the foundation of almost all modern jurisprudence was laid by the jurisconsults of the Roman Empire in the compilation of the civil law, who availed themselves of the vast storehouse of wisdom gathered from more ancient sources.

Even the advocates of the elective curriculum which required no Greek and Latin admit that the study of those languages in the writings of their philosophers, poets, and scholars tends to produce the most cultured minds and the highest style of composition and expression. Amidst the great wealth of material in the ancient classics which has come down to us, none is more useful to the lawyer and the public man than the works of

Demosthenes and Cicero. We are accustomed to look upon them only as orators and authors of treatises, but they were lawyers by profession, and of all the ancients the most successful in their profession of those whose lives we know or whose works have been preserved. And they also, like their brethren of the present day, were led through their profession into public affairs. For a considerable portion of their public life both Demosthenes and Cicero swayed the destinies of Athens and of Rome.

Demosthenes lived about one hundred years after Pericles, but he had in his education the full benefit of the refinement and literature of that age and of the later days of Socrates and Plato. Cicero was educated by the most eminent teachers and philosophers of his day, and he perfected his education in Athens and Asia Minor. Many of the forensic efforts of these two men have been saved from the wreck of time, and are available for the study of lawyers and statesmen. They are conceded to be among the choicest productions of the human mind in force of expression, beauty of style, pure philosophy, juridical wisdom, and statecraft. It is well worth while for our public men to master the Greek and Latin in order to study the productions of these great lawyers, orators, and statesmen in their native tongues, unimpaired in their force and elegance by translation.

I have referred to the training derived from the translation of the dead languages, in the accuracy of expression which it requires, and the habit of searching for the true and exact meaning of the author. This training is of prime importance to all those who have to do with the framing or the interpretation of contracts, charters, statutes, or treaties. It has been deeply impressed upon me in my connection with public affairs. A considerable portion of my official life has been devoted to efforts to reach an understanding of treaty stipulations, which on account of their vague and inexact language have given rise to conflicting interpretations which threatened open hostilities between otherwise friendly powers. The most fruitful source of conflicting interpretation has been the attempt in our treaties with Great Britain to fix our boundaries with Canada and to define our respective rights.

In the treaty of peace and independence of 1783 it was stipulated that in order "that all disputes which might arise in the future on the subject of the boundaries of the said United States may be prevented, it is hereby agreed and declared, that the following are and shall be their boundaries, viz. . . . ." But the first attempt to put this stipulation of the treaty into force developed the fact that the language used was so vague and uncertain that, owing to the opposing interpretations, it was impossible to put it into effect; and after much discussion, resort was had to arbitration to determine what was "the true intent" of the treaty as to the initial point of the boundary line. In succeeding years, as efforts were made to establish other portions of the boundary under this treaty, the varying interpretations placed upon its language caused much embarrassment and ill feeling.

The territorial rights of the United States and Canada on the Pacific coast, the discussion of which had caused the campaign cry of "Fifty-four forty or fight," were sought to be settled by the treaty of 1846, but the uncertainty of the language employed for that purpose caused bitter contention, only to be allayed by submitting the conflicting claims to the arbitration of the emperor of Germany to determine "which of these claims is most in accordance with the true interpretation of the treaty." Similar trouble as to the respective rights of the two countries in Alaska arose out of the proper construction to be placed upon the language used in the treaties of 1824 and 1825 between the United States, Russia, and Great Britain, which culminated in the expensive arbitral litigation at Paris in 1893, and at London in 1903.

The most conspicuous illustration of the defective character of treaty language is to be found in the recent agreement of the United States and Great Britain to refer to The Hague Tribunal the meaning of the words used in the stipulations of the treaty of 1818 regulating their respective fishing rights in the Northwest Atlantic waters. After nearly a century of diplomatic correspondence, heated local controversy, and long and elaborated arguments as to the meaning of words, it has been determined to organize at The Hague an international tribunal, before which

the meaning of the words in dispute will be debated by the most learned lawyers of the two nations, and a final determination secured.

It is true that imperfect geographic knowledge has been responsible in some measure for these international misunderstandings, but the greater part of the ill-feeling, arbitral litigation, and expense in these cases could have been avoided, if the negotiators of the treaties had taken more pains or had possessed the capacity to express their intent in more precise and accurate language. This citation of international controversies with our northern neighbors emphasizes the importance of having our diplomatists and our statesmen in the Cabinet and in the Senate who have to do with the making of treaties, well trained and expert in the force of language and the meaning of words. It is the unanimous testimony of educators and professional men that such a training can be best acquired by a patient and thorough study of Greek and Latin.

I heartily re-echo the sentiment heretofore expressed in these Conferences that there may be in this respect a restoration in our universities and colleges of the old condition of things, when the degree of Bachelor of Arts meant classical education.

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### III. THE STUDY OF LATIN AND GREEK AS A TRAINING FOR PRACTICAL LIFE

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CHARLES R. WILLIAMS  
Editor of the *Indianapolis News*

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The purpose of education, as I conceive it, is to make youth conscious of its vast heritage, and to train its powers so as most effectually to appropriate and use its endowment. It is well constantly to hark back to foundation principles. What are we trying to do in all the process of education from the time we start with the schoolboy, "creeping like snail unwillingly to school," till the university sends him forth, diploma in hand, to take his place in the ranks of active endeavor? We wish as thoroughly and as quickly as possible to bring him into harmony with his intellectual surroundings, to raise him to the present